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To defend national sovereignty against the menace of international finance

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GORBACHEV'S "WORLD CONSULTATIVE COUNCIL" : HAS THE BROTHERHOOD ATTAINED UNIVERSAL POWER?

by JOHN COTTER

IN the Soviet newspapers **Pravda** and **Izvestia** on September 17th., Soviet leader Mikhail Gorbachev called for "a vastly expanded role in world affairs for the United Nations." His article was entitled "The Reality and Guarantees of a Secure World". In view of the already substantial Communist control of the United Nations and widespread penetration of its specialised agencies, Gorbachev can only mean that the United Nations becomes a Communist World Dictatorship. Incidentally - and we must fervently pray accidentally - the Pope himself in Detroit on September 19th. urged governments "to trust the United Nations" (Toronto **Sunday Sun**, 20/9/87). At Detroit, "Pope John-Paul lauded the United Nations organisation," as **Our Sunday Visitor** (11/10/87) put it.

On September 16th. the U.N. Ambassador of the United States in a report called **A Successor Vision: The U.N. Of Tomorrow** had said much the same things as Gorbachev and the Pope. In this article, however, let us examine the background to another highly significant remark of Gorbachev's in his same article. We quote from the Toronto **Star** (26/9/87), "In a rare article written for the Soviet newspapers **Pravda** and **Izvestia**, Gorbachev argues that 'a world consultative council under U.N. auspices uniting the world's intellectual elite' is needed to help shape the future. Prominent scientists, political and public figures, representatives of international public organisations, cultural workers should all be involved, he writes."

The Brotherhood Universal

Less than twenty years ago, **The Voice** magazine (no. 73, 1970) wrote, "The time is coming when these Elder Brothers of mankind will not only direct from behind the scenes of life, but move out and take Their place as recognised and acknowledged leaders in the world." We wonder whether "these Elder Brothers of mankind" and Gorbachev's "world consultative council" are not one and the same. **The Voice**, a vicious, syncretist and occult "New Age" magazine, was published from a Sussex address until 1973 when it moved to South Africa.

The term "Universal Brotherhood" is one much used today, especially by Marxists and Freemasons. Of course, we are all human beings, but there is the feeling that this essentially Masonic term is designed to bypass the supernatural brotherhood of the baptised in Christ. Unfortunately, Pope John-Paul II frequently and indiscriminately has used this term - to Jews, to Moslems, and to the assorted mingle-mangle of man-made religions, including African snake-worshippers, at Assisi. But if we take the word "brotherhood" in a collective noun sense as, for instance, in the Brotherhood of the Mafia, it becomes quite sinister, in that the "brotherhood's" power is universal.

Let us now examine the possible, nay probable, background to Gorbachev's "world consultative council" and the kind of "peace" it would guarantee for us - the "peace" of a world-wide gulag archipelago, the "peace" described by St. Augustine as no more than "the cruel enforcement of injustice".

The Brotherhood of the Illuminati was formed by Adam Weishaupt in 1776 and supposedly dissolved in 1785. But just as the Comintern (Communist International), founded in Moscow in 1919 which was supposedly dissolved in 1943, is most certainly very much in existence today, so we feel the Brotherhood of the Illuminati is still very, very much alive. In fact, it may well be the "hidden hand" behind the Trilateral Commission, the Council on Foreign Relations, the Club of Rome (which has many members from the Iron Curtain countries including Russia), the Bilderberg Group, the Aspen Institute, the Brookings Institution, the Pugwash Symposium, the Ditchley Park Foundation, etc. With reference to this "hidden hand", **The Voice** (June/July/August 1954), in an article headed "The Perfect Ones", said, "These, the Elder Brothers of the Race, usually move through the world unknown. They seek no recognition, preferring to serve behind the scenes."

300 Men Govern The Fate Of Europe

Further light was shed in 1912 when Walter Rathenau, a German millionaire Socialist Cabinet Minister and international financier, said, "Only three hundred men, each of whom knows all the others, govern the fate of Europe. They elect their successors from their entourage. These men have the means in their hands of putting an end to the form of any state which they find unreasonable." Rathenau held a similar position in Germany in World War I to that then held by Bernard Baruch in the United States. Rathenau's brother-in-law was the Comintern chief Karl Radek, so he would be in a pretty sound position to know the truth!

George Orwell, was an important Socialist who turned strongly against Communism after serving for a year with the Troskyist forces in the Spanish Civil War. He then wrote two widely translated, best-selling anti-Communist books, **Animal Farm** and **1984**. Orwell seemed to have stumbled across the trail of the "Brotherhood", for it is highly significant that in his book **1984** he puts the following message into the mouth of O'Brien, "a man of mysteriously high rank in the Inner Party", who says, "I can tell you that the Brotherhood exists, but I cannot tell you whether it numbers a hundred members, or ten million. From your personal knowledge you will never be able to say that it numbers even as many as a dozen...You will have heard rumours of the existence of the Brotherhood...The Brotherhood cannot be wiped out because it is not an organisation in the ordinary sense."

This was the testimony of Sir Winston Churchill in his essay on Trotsky in his **Great Contemporaries**: "The citadel will be stormed under the banners of Liberty and Democracy: and once the apparatus of power is in the hands of the Brotherhood, all opposition, all contrary opinions, must be extinguished by death. Democracy is but a tool to be used and afterwards broken; Liberty but a sentimental folly unworthy of the logician. The absolute rule of a self-chosen priesthood according to the dogmas it has learned by rote is to be imposed upon mankind without mitigation progressively forever. All this set out in prosy textbooks, written also in blood in the history of several powerful nations, is the Communists' faith and purpose."

The now-defunct Cominform weekly journal 11/2/55) recorded Khrushchev as proposing the promotion of Bulganin to the Chairmanship of the Council of Ministers of the U.S.S.R. "on the instructions of the Central Committee of the C.P.S.U. and the Council of Elders." Here is the extract exactly as it appeared in the journal **For A Lasting Peace, For A People's Democracy:** "SPEECH BY DEPUTY N.S. KHRUSHCHEV at the Joint Session of the Soviet of the Union and the Soviet of Nationalities of the Supreme Soviet of the U.S.S.R. on February 8, 1955. 'Comrade Deputies, on the instruction of the Central Committee of the C.P.S.U. and the Council of Elders, I wish to propose as Chairman of the Council of Ministers of the U.S.S.R. Comrade Nikolei Alexandrovich Bulganin.' (Stormy, prolonged applause)."

Learned Elders?

The term "Council of Elders" is very similar to those used above to describe the leaders of "Universal Brotherhood" in occult and New Age literature. Not much is known about it. Even the late Lord Beaverbrook's **Daily Express** (9/2/55) said: "Such a Council has never been mentioned before." Whatever it is, it must have been in a position to give instructions to "Dictator" Khrushchev about who should be made the equivalent of the Prime Minister of the Soviet Union!

The mysterious "Council of Elders" was further mentioned in the Moscow **New Times** weekly newspaper as urging the "putting an end to" the Solidarity trade union movement in Poland. Here is the exact extract from the November 1981 issue: "The Council of Elders submitted to the Sejm [Polish parliament] a draft decree which raises the question of immediately renouncing the strike campaign and putting an end to all actions disturbing public order." A link can be discerned between the "Council of Elders" behind Khrushchev and the statement made by the late head of Princeton University Institute of Advanced Studies, J. Robert Oppenheimer (who was fired by President Eisenhower in 1954 as a "security risk" and because of "fundamental defects in his character") as follows: I believe that only a world council of wise men can assure peace on a scientific basis (**Time**, 5/5/58).

Hmmm, the "Council of Elders"? A "world council of wise men"? Now where have we heard these terms before?

ROYAL DISSENT

A WIND of change which blew apart
A Wealth of Nations one in heart
A Heroes' Land made so unfit
The promise those who fought for it.
The stranger hordes within the gate,
A Culture made degenerate.
The treason of a sovereignty
Betrayed into Community.
Whilst British made is bastardised
The corporate wealth is piratised
All this without a Royal frown!
Assent, alas, to running downl
And yet when other nationals claim
The sovereign right to their domain,
Albeit far and far beyond
The so assenting royal wand
Stricture in sharp regality
Denies Fijians their Fiji.

B.E. BIGGS

SAINT STEVE BIKO AND THE APOSTLE DONALD

SIR Richard Attenborough's blockbuster on the late Steve Biko, **Cry Freedom**, will have the effect of whipping audiences into a frenzy of anti-South Africanism. There can be no questioning the political motivation behind this production. From the outset, Attenborough publicly described **Cry Freedom** as a "passionate indictment of apartheid." While it may indeed turn out to be good cinema, perhaps another Oscar winner for "Sir Dickie", the fact remains that his film does not merely twist history. It massacres it. "Replete with misinterpretation and straight-out fiction," according the last month's **Aida Parker Newsletter**, the film "contains about the same amount of objectivity that one might expect from a Hollywood film on Hitler." Ten million rand of advance money to underwrite **Cry Freedom** came from the Ministry of Information of Robert Mugabe's Marxist regime in "Zimbabwe", rather like the Indian Government put up one-third of the $22 million budget for **Gandhi** and almost turned that epic into what the American critic Richard Grenier called "a paid political advertisement". The cream of the irony is that British taxpayers, via 'aid', probably financed both efforts!

The film is based on two books, **Biko** and **Asking For Trouble**, written by the self-exiled newspaperman, Donald Woods. Both centre around Steve Biko, a founder of the Black Consciousness Movement, who died in 1977 while in police custody. Woods fled to England in 1978 after a banning order was slapped on him by James Kruger, the-then Minister of Justice, for being a political agitator. Ever since, this rather preposterous individual has acted as a kind of self-appointed Ambassador-Without-Portfolio on behalf of South Africa's "oppressed blacks". The following comments, published in the October issue of **The Aida Parker Newsletter**, shed interesting light on both Biko and the runaway editor who claims a close personal relationship with him.

VISIONS OF UHURU

"REVIEWING the Donald Woods book, **Biko**, Bernard Dineen, writing in the **Yorkshire Post**, 27th April 1978, said: 'Remarkable though he may have been, Biko was not a compound of the Archangel Gabriel and Abraham Lincoln that emerges in this book.' And Dineen warned, 'Anyone who urges Blacks into a collision with the South African state will bear a formidable responsibility for the bloodshed that will follow.' In his assessment Dineen shows considerably more perspicacity than many South Africans, most notably Donald Woods. On his death, Biko was eulogised in the world press as 'a major voice for a moderate solution of South Africa's racial situation.' In the film **Cry Freedom**, Biko is presented as a gentle and noble man, seeking only peace and justice.

"However, White South Africans are given a glimpse of what he had in mind for them in his poem 'For Uhuru Day': 'I will retaliate, both verbally and practically...I will rape their daughters! I will kill the living! I will murder the unborn! And curse the White dead! For it's they that raped MOTHER AFRICA. For it's they that oppressed my Black people. I will hang them on trees, I will burn!...Their homes, afterwards, enjoy the fruits of my work...I shall with all the strength I have KILL! FRAGMENT! and eliminate! all that is White, for I will be paving a way for Uhuru Day. I will shout UHURU! UHURU! and jump high into the sky. After killing, for UHURU DAY WILL HAVE COME...I will be glad to celebrate a FAREWELL TO BONDAGE.' [Biko's emphasis throughout]

"From the Biko poem 'The Broadway to Destruction': 'Power will only come...out of the barrel of a gun...We shall overcome.' And from 'The Black Revolution': 'The days of oppression are numbered. The time to free ourselves has come. Blood will ooze! Blood will flow! And blood will flood...the rivers of Africa...shall overflow with blood. And the Black man shall...seize his FREEDOM.' When Biko was arrested, he had on him a one-page pamphlet calling on 'all Black people' to show solidarity. This said, in part: 'Wherever you are, organise yourselves into groups to deal with those who do not heed this appeal. BEAT THEM [his emphasis]; burn their books, burn their cars and shops. Show no mercy to informers and other collaborators - they must all be KILLED. THERE MUST BE CRIES, BURNING HOUSES, PEOPLE WITH CLENCHED FISTS BODIES LYING ON STREETS, BRUISED AND BLEEDING PEOPLE - THEN THERE WILL BE FREEDOM - YES FREEDOM.'

"So much for Mr Biko's 'moderation'. Why does Donald Woods never breathe a word about any of this, either in his books on Biko or in the film? Or does he feel that any reference to such details would not help sales in Britain and the US?"

A DIFFERENT VIEW OF SOUTH AFRICA'S "OPPRESSED BLACKS"

BLACK millionaires, company directors and soon publicity-seeking Winnie Mandela, wife of imprisoned terrorist Nelson Mandela - Fleet Street, Westminster and cloud-cuckoo land's Prime Minister-designate for a Black-ruled, Soviet-dominated South Africa - are now residing in the affluent 'Beverley Hills' area of Johannesburg, according to Air Vice-Marshal J.E. 'Johnnie' Johnson, the top Allied fighter pilot in Europe during World War II.

"It is eighteen years since I lived in Johannesburg and the change as far as the Blacks are concerned is quite fantastic," he said, writing in **Intercom**, journal of the Aircrew Association, of which he he is the Hon. Life Vice-President. "In my time the Blacks were confined to menial tasks, but this time I met Black millionaires and Black directors of companies who wined and dined at our luxury hotel.

Soweto A Thriving Community

"At my request we toured the notorious Soweto expecting, if one believes the media, to find gangs of stone-throwing teenagers being lashed by the brutal police, an alien population and a 'necklace' party here and there. Instead we found a thriving if somewhat untidy community with a lot of BMWs and Mercedes, well-fed and well-clothed people and hundreds of sturdy, nicely-uniformed schoolchildren. The affluent Blacks live in the 'Beverley Hills' area and here Mrs Winnie Mandela is having a new house built."

The Air Vice-Marshal had been invited to South Africa by the S.A.A.F. and R.A.F. Associations to a reunion for all air and ground crew who were trained or stationed in South Africa and Rhodesia during World War Two. Writing of the South Africans' feeling of abandonment, he said they believe Britain supports the 'dismantling apartheid' doctrine because it helps keep the Commonwealth together. In reality, <u>they</u> know getting rid of apartheid "means the removal by force of White rule and the imposition of a Communist puppet Black government."

CUT AND THRUST

by JANUS

AT least the Mountain had to come to Mahomet in that meeting of the Pope with the AIDS specimens during his recent Stateside excursion. They had to come to a church, not he to a clinic, so things could have been worse. Yet I still wonder whether there was an element of defilement, for as he progressed round the fifty-odd of them, shaking or grasping hands, we were told that on four occasions he grasped both hands of the "victims". One AIDS man passed a letter to the Pope telling him that all sorts of "love" were fine, just fine. He said he wasn't sure if the Pope would get round to reading it, but oh how he hoped so. Certainly not a case of repentence and pleading to the Lord to be "merciful to me, a sinner"! Indeed, as far as the news was filtered through to us, the Pope was the one who was expected to undertake the revision of his ideas. One performer outside the church, a militant poofter leader with a Russian name (probably a Jew), had a message for John Paul II, the burden of which was that he should learn from the "gay community" what true modern morality was all about.

If there is one bit of free advice the Pope would be well advised to glean from this, it is that there is no more mileage to be squeezed out of being ever so "open" and "receptive" towards his obvious enemies. Churchmen who bend over backwards (or forwards!) to accommodate sodomites, whom even the man-in-the-street can see are their mortal enemies, are not being faithful to their commission. When the final summing up of the Pope's visit contains the eight-word quotation, regarding the queers, "You are in the heart of the Church" (whatever exactly that means), one is either being very misled as to what J.P.II puts out or he is very misled in his statements. Far better to call on them to repent. The Church may, indeed, have a maternal concern for all sinners, but it's not expressed by telling, say, burglars and muggers, "You are in the heart of the Church." Even racists and fascists don't get that five-star rating, so why should a bunch of diseased degenerates be treated as celebrities? What the Pope should have done was visit a hospital where disabled Vietnam veterans are still suffering from their combat injuries and praised them and thanked them for their sacrifices. They at least, at the front, tried to do what was right in the battle against Communism, however impossible their task was made, as we know well, by the big shots in government.

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THE Pope's couple of pow-wows with North American Indians were surprising, surely, in that he did nothing to admonish or call for repentance from this pariah among nations or races, this perpetrator of unexampled wickedness and scandal, this race which bears the stigma of the most wicked possible Crime Against Humanity. I need hardly name it. This is the race which taught the world to smoke. The tongues of all peoples derive from the language of the Red Indians their word for tobacco - the root of all evil. So there: don't think I don't occasionally speak out in favour of the Pope's peripatetic conduct!

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I SEE that the Home Secretary is going to ban knives as offensive

weapons, except when carried for religious or traditional purposes as in the case of Sikhs and the Scotch. I guess the latter were included to "carry" the former. Can't you hear Mr Hurd saying, "This is not just an appeasement of impudent alien demands, you know"? In the Scotch case I suppose it means the bowie-knife strapped to the sock in full Highland regalia, very much openly carried, therefore. And I bet a Scotsman won't be able to take it with him in his jacket pocket to the office, still less a lass have one in her hand-bag. Not even if he wears a tam-o'-shanter in lieu of a turban, which - if so much - is all that will be required of the Sikh, and the law already ensures that his must be accepted as suitable head-gear always and everywhere. No, a Highland Games or Scottish Dance festival or marching as a member of a pipe band, in full regalia in all cases, will be, I reckon, about the limit of the "concession" to the Scotch. Woe betide a Jock found armed with a knife on him in his business suit on his way even to a Burns Night Supper. Even less hope for him on his way home from that event!

The thought strikes me that Scotch children in schools in England aren't legislated for by their caring left-wing local education authorities to have the right to be served haggis in their multi-racial school meals. So this adding, in the case of knives, of "tradition" to "religion" is just a bit of camouflage. It wouldn't be hard to think of quite a few Anglo-Saxon traditions which are ridden rough-shod over by our multi-racial regime.

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THAT Governor-General of Fiji to whom I referred in last month's column isn't the only "anachronism" to have become respectable in the eyes of the media. Fijian Tribal Chiefs and, a fortiori!, Paramount Chiefs are getting a very good press, instead of being reckoned class-conscious buffoons, as is more usual. We were solemnly told last month that the "Fascist" Colonel who perpetrated the coup was not a Chief, was out-ranked by them and owed allegiance to his Chief! Obviously, the B.B.C. takes such mediaeval fiefs and homages very seriously, for all its habitual belittling of the Rhodesian Tribal Chiefs' pronouncements in the days of U.D.I. The said Fijian Chiefs (and Paramount Chiefs) are being treated as the "goodies" because they are still loyal to The Great White Queen Over The Water and thus, being opposed to the coup, are excellent democrats! It seems that "anti-racism" can make respectable individuals of us all (and conscience need make cowards of none).

I heard someone say on the radio that there was no question of Fiji remaining in the Commonwealth or, anyway, participating in its deliberations while the present leader was in power because of his "racism". He was said to have broken "the number one rule" of that august assemblage, "fixed under Macmillan when South Africa was driven out". Then on a later news broadcast we had the ex-Premier of the Seychelles, who said the Commonwealth couldn't be relied on to do anything about the Fijian situation - or rather, it could be relied on to do nothing. He had been deposed by a Communist military coup, he said, while he was away attending . . . a Commonwealth Conference! That was ten years ago, and the matter hasn't troubled the Commonwealth agenda yet, though the Seychelles regime has let Soviet warships use bases there and other horribly un-Commonwealth things. Well, I think the gentleman was a bit simple-minded, not apparently realising that there are sins and sins, as far as the Commonwealth is concerned. Who

cares about Soviet Navy bases in the Indian Ocean? If the worst that South Africa had done was to lease Simonstown to the U.S.S.R., they'd be in perfectly good standing. No, there's quite a chance that Fiji will rank somewhere in the White Rhodesia bracket and thus be a subject of intense Commonwealth concern!

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A NEWSPAPER story that Islington is joining forces with the Metropolitan Police to recruit more "ethnic" officers mentioned that recruitment material would be available in Bengali, Gujerati, Hindi, Turkish, Greek and Cantonese. Why? What good are these new recruits if they cannot read English? And if they can't read the law, how can they administer it? People who choose to live here should take the trouble to learn the language of this country, which is still English!

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A WOMAN'S Hour item on the forthcoming attempted amendment of the Abortion Law let both sides have their say, the anti-abortion side being introduced by the presenter declaring, "The anti-abortion lobby remains just as vociferous as at the time the Abortion Bill was introduced." 1967, that was, as we had just been reminded by hearing a recording of David Steel, its parent, speaking at the time. He said that yes, to be fair, some of the mail he had got from people opposing the idea was quite reasonable, but some was awful. He gave an example. Someone's letter said that if his Bill was passed, "Herod would be laughing in Hell; because it would mean a massacre of infants far beyond anything Herod could have done." Who could deny the truth of that prophecy? Steel read it out in 1967 as if it was something crazed. What his view is now, I am not sure, as he was not on that Woman's Hour programme. But one got the impression that Woman's Hour's 1987 attitude to such a view was what his had been. Of course, Steel too is still for abortion, irrespective of whether he or Herod should laugh loudest.

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IT is no joke living in the London borough of Brent if you're a White council tenant. The loony Left Labour Council has issued an edict to the effect that any tenant who makes jokes or remarks that poke fun at people on grounds of race will be evicted. Furthermore, they will be regarded as intentionally homeless and thus not eligible for re-housing. It will come as particularly bad news to Dave Allen, if he has a council house! It's also patent nonsense. Where humour is concerned nothing is sacrosanct and nothing ought to be. Don't the ideological head-cases of Brent Council realise that those who see themselves as beyond ridicule invariably attract the most ridicule? Don't these breast-beating, self-flagellating, guilt-laden left-wing twits see that you can still make an Irish joke - or one about Indians, Chinese, Hottentots or Jews - without actually believing that the Irish are stupid? The purpose of the joke, after all, is to amuse, not to theorise. Humour is one of society's best safety-valves. A racial joke becomes a "racist" joke only when its purpose is to denigrate rather than to amuse. The tenants of Brent should tell their left-wing landlords (in Bette Midler's immortal phrase): "If you can't take a joke, go and make love elsewhere." Or words to that effect!

Candour needs more subscribers! Have YOU secured any new readers yet?

SAVE GREAT BRITAIN

by ANTHONY COONEY

THE DANGER:

1. An extension of the power of International Finance through its international agencies.
2. An irreversible transfer of political and administrative power (sovereignty) from the U.K. Government to E.E.C. institutions.

THE OCCASION:

A super economic crisis. Such an economic crisis would be caused if following the current stock crash the Banks began to call in loans, following the 1929-31 scenario. However, it is more likely to occur if the U.S. Government made a determined move to close its enormous annual trade deficit, which is currently increasing its external debt by more than $150 billion (a sum equivalent to roughly one-sixth of the total Third World debt) each year. That deficit, by providing a market for Third World nation exports at present enables them to pay interest on their debts. The removal of that opportunity to earn the foreign exchange required to pay the interest would inevitably lead to widespread default on debt payments, causing bank failures on a massive scale and world-wide economic collapse.

LATENT THREATS:

1. Japanese economic imperialism. An annual trade surplus of approximately $80 billion and a personal savings rate of the Japanese people of 17% compared with a U.S. rate of 5%, enables Japanese capital to invade other economies. An even more massive invasion by Japanese banks (they own seven of the world's largest eight banks) is waiting to follow the commercial invasion.

2. With the securing of foreign markets as the driving force, and a rapprochement with East Germany and the U.S.S.R., the destabilising of N.A.T.O. together with a strengthening of Russia as the price, West German bankers and industrialists entertain similar notions in the form of an invasion of German capital and technology into Russia.

FUNDAMENTAL FACTS:

1. It is a physical impossibility for every nation to export more goods and services (real wealth) than it imports. That is to say, one nation's trade surplus is another nation's trade deficit and debt.

2. Since it cannot be in any nation's real interest to export more real wealth than it imports, there is only one possible explanation for international trade war. That is that all industrial nations suffer from a chronic deficiency of consumer purchasing power.

THE OBJECTIVES:

The drive behind the Common Market and Internationalism is the securing of markets. As C.H. Douglas and others repeatedly pointed out between the World Wars, it was the major cause of the public acceptance of

World War I and would bring about the same acceptability for World War II. Belatedly, in a series of special articles and an editorial, **The Times** in June 1940 effectively admitted as much, presumably on the principle of acknowledging what could no longer be denied.

THE ADMISSIONS:

"Hitler had clearly realised that...the economic salvation of Germany ...depended on his providing German industry with the required unlimited markets....As no sufficiently substantial increase in exports could be effected overnight the obvious course was for the State, as an emergency measure, to provide 'unlimited' orders itself...Soon 60 to 70 per cent of all orders handled by German industry originated from re-armament....Beyond doubt one of the fundamental causes of this war has been the unrelaxing efforts of Germany since 1918 to secure wide enough foreign markets to strengthen her finances at the very time when all her competitors were forced by their own debts to adopt exactly the same course...." (**The Times**)

"If some nations have 'favourable' balances it necessarily follows that others have 'unfavourable' ones....It is an obvious absurdity that nations should regard it as necessary to export their real wealth, not for the purpose of paying for imports, but in order to solve their domestic problems by passing it on to others" (London Chamber of Commerce Report, 12/5/42).

THE CATASTROPHE:

With the full encouragement of the Money Power, through the International Monetary Fund and other agencies, all industrial nations are pursuing a policy of economic expansion. The motive behind this policy is the same as the motive behind the banker covertly arranged U.S.A. trade deficit and the trade war, namely, to provide a market. The explanation is simple. If, for instance, a new factory is built, wages are distributed during its construction and before new goods come on the market, and become available to buy goods already on the market. An essential concomitant is that people should be persuaded that they need all manner of goods and services which otherwise they could and would do without. That poses a permanent and growing threat to the environment and is also built-in materialism.

We cannot, in the space of this short article, examine the full ecological catastrophe which is threatened by the necessity of tropical and savannah countries to increase production of cash crops to pay interest on the debts they have incurred as losers of the Trade War, but one instance will suffice. The felling of the tropical rain forests across South America, Africa and Indonesia to provide arable and pasture land has already produced climatic changes of a serious order, with prolonged drought in some areas and excessive rainfall and tempest in others. Nothing less than catastrophe can result in the continuance of the present course.

THE REMEDY:

The essential first step toward rectifying the situation so that Great Britain may save itself by its exertions and the rest of the world by its example, is the "The Fail-Proof Way of Lowering Prices" for which

acknowledgements are made to Our Country, Our Credit publications.

The Object is to increase consumer purchasing power by 5% and lower prices by 5%.

The Method is:
1. To establish a price difference between those retailers who co-operate and those who don't of 30% by simultaneously imposing an ad valorem sales tax on all sales of 25% and by paying full compensation to all retailers who provide audited evidence that they have lowered prices by 5% pre tax.
2. The compensation to consist of remission of 25% sales tax and new bank credit issued on a non-repayable, interest-free basis to account for the remaining 5%.
3. In return for an end to inflation and a 5% increase in the purchasing power of all existing incomes, through a 5% price reduction, all concerned are to accept, for a definite or indefinite term, a wage, salary and pension freeze.

The 5% money issue is an arbitrary figure. It could be anything from 1% to 20% or more; and could be adjusted upwards in line with statistical data as it becomes available. Such money would not accumulate in the economy because it would enable loans which now accumulate as debt to be repaid.

Producers would be provided with a larger market (the true alternative to the Common Market); and, with lower prices, U.K. goods would become more competitive in the export market. The price discount would impose a discipline on the prices of imported goods. The true purpose of overseas trade is to export only what is required to pay for needed imports, and the factors mentioned would make it easy for the Government to regulate matters accordingly.

THE "SAVE GREAT BRITAIN" CAMPAIGN

The two matters of the stock market crash and the first indication of a catastrophic climatic change are perhaps coincidental, although both undoubtedly have their roots in the Debt situation.

If there were not a strong in-built resistance at all levels of society, including Government Ministers and the better sort of opposition M.P., the drive towards internationalism and the supremacy of the Money Power would already have accomplished its aims in either an Orwellian or Huxlian World. What is desperately needed now is an initiative which will assist those who resist by providing them with a statement of facts and a remedy which is unchallengeable. It lies within our collective ability to provide at minimum an aid in the form of such a statement. Even the best-informed and articulate often find it useful to have such a peg upon which to hang a letter.

The feature above is such an aid. As a first step we are willing to provide copies in pamphlet form free of charge to any **Candour** subscribers who will agree to forward them, with a brief covering letter, to either their M.P. or the Chairman of the Conservative Party, requesting them either to deny the facts or adjust their action accordingly.

Please write to Anthony Cooney, "Save Great Britain" Campoaign Secretary, Rose Cottage, 17 Hadassah Grove, Lark Lane, Liverpool L17 8XH.

THE ABBE DE NANTES: FIDEI DEFENSOR

By Brocard Sewell

An outstanding Roman Catholic priest of today is the Abbé de Nantes, philosopher and theologian. In France this once obscure curé de campagne is now un grand personage, the leader of the most dynamic traditionalist movement in the French church, and the founder of a flourishing religious community with a daughter-house in Quebec Province, Canada. In Rome the Abbé's name grates harshly on the ears of the Sovereign Pontiff, whom he accuses of heresy, schism, and scandal, and is feared in the palace of the Holy Office. But in England his name is as yet little known, at least as compared with that of the other traditionalist leader, Archbishop Marcel Lefebvre, whose Society of St. Pius X is well established here, and has a church in London. The English Catholic press is careful to mention the Abbé's name as seldom as possible; perhaps because the editors of three weekly papers think that the notion of someone accusing the Pope of heresy is more than their readers could stand. Yet such a challenge is not without precedent. For instance, in the 14th century Pope John XXII was accused by William of Ockham and others of heterodox teaching about the beatific vision, which he said would not be granted to the blessed in heaven until after the general resurrection. Another of this pope's accusers was a Welsh Dominican friar, Thomas Waleys, a biblical scholar of considerable ability. For his temerity he was confined in a papal prison in Avignon, where he suffered many things. However, he was lucky enough to end his days as a suffragan bishop in the diocese of London. John XXII stuck to his affirmation; but on his deathbed he admitted he was wrong, and recanted.

Who, then, is the Abbé de Nantes? Georges de Nantes was born in 1924, and was ordained priest in 1948. He was admitted to four academic degrees, and was for ten years a professor of philosophy and theology. Then, at his own request, he was assigned to a country parish in the diocese of Troyes, where, with the approval of his bishop, he founded a religious community, the Petits Frères et Soeurs du Sacré Coeur. From the beginning of Pope John XXIII's Second Council of the Vatican he detected in its proceedings, and finally in its decrees, tendencies that he judged to be contrary to sacred tradition and a threat to orthodox doctrine. After the Council was over he took up a position of public dissent from and opposition to the conciliar decrees, because of which he was suspended by his bishop, and inhibited from preaching and hearing confessions. (A disciplinary measure of this kind holds good only within the diocese where the sentence is pronounced. It is of purely local effect, and has no force elsewhere). But in taking this step it would seem, as the Abbé has always maintained, that the bishop was wrong, since the decrees of Vatican II as promulgated lack the usual canonical formularies by which conciliar acts are affirmed as binding de fide. Furthermore, John XXIII had made it clear from the beginning that this was to be a pastoral council - something altogether new in the history of the church - not concerned with definitions of doctrine.

The "thrust" of the Vatican II decrees was inspired - for by then Good Pope John was dead - by Pope Paul VI (G.-B. Montini), a disciple of the liberal Catholic philosopher Jacques Maritain, whose influence on contemporary Catholic thought the Abbé deplores. Karol Wojtyla, the Polish Pope John-Paul II, has all along proclaimed himself a disciple of Paul VI, whose work he is pledged to continue.

The Abbé de Nantes' gravamina against the Second Vatican Council and Popes Paul VI and John-Paul II are spelled out by him in two books: LIBER ACCUSATIONIS PRIMUS (Paul VI) and LIBER ACCUSATIONIS SECUNDUS (John-Paul II). His accusations may be summarised in these words addressed to John-Paul II: "It has to be said plainly: your religion is no longer that of the Catholic and Roman Church. Yours is the religion of man who makes himself God, and not the religion of God the Son, who became man for us." In other words, the religion of secular humanism with Catholic external trappings.

Can this possibly be true? one asks, when one hears of the matter for the first time. It seems unlikely. Is the Abbé de Nantes just another eccentric cleric with a bee in his bonnet and a personal grievance? One might be tempted to think so, and to dismiss the whole matter as of interest to no one outside France; but if one takes the trouble to read the two Libri Accusationis it very quickly becomes clear that this explanation will not do. Each of these documents is a very formidable indictment, which cannot be so easily dismissed. The indictments are based on the two Popes' encyclical letters, allocutions, and miscellaneous philosophical and theological writings, which are quoted from in extenso. The two books have enjoyed a very wide circulation, with editions in several languages: French, English, German, Italian, Spanish, etc.

Karol Wojtyla is a philosopher by profession; but his works, at least in their English-language editions, are of an almost impenetrable density for anyone who is not himself or herself a professional philosopher. (Perhaps even for some of them?) But this has not discouraged M.de Nantes from studying these writings closely, for he has the intellectual training and equipment to enable him to do so.

The Pope's encyclical letters are heavy going and of inordinate length, and are little read by either the clergy or the laity. However, because of its subject-matter the encyclical "Laborem exercens" has attracted a certain amount of attention from "left-wing" Catholic intellectuals, and others. The French Catholic newspaper La Croix commented that the history of philosophy could provide striking analogies in respect of the Pontiff's philosophy of work, notably in the writings of Marx and Engels. And a writer in the magazine Je suis Français remarked that Karol Wojtyla's philosophical masters are mostly German; Kant, Fichte, Schelling, Hegel, Nietzche, Feuerbach, Marx, Heidegger, and Max Scheler. Now, no one is going to say that each of these philosophers m ay not have something to teach us; but one need hardly be surprised if a writer with such masters should develop in his own thought a markedly "immanentist" and humanist line of thought. We also know that in his younger, pre-clerical days Wojtyla was greatly influenced by the "anthroposophy" of Rudolf Steiner, and later by the thought of Teilhard de Chardin. A fairly heady brew would be the likely product of all this.

The Abbé also charges, again citing chapter and verse, so that anyone can verify what he says, that John-Paul II destroys the unity of the faith; and, through a novel doctrine of "collegiality," weakens the hierarchic structure of the Church. Further, his doctrine of "the rights of man" conforms to the principles of 1789 and the doctrines of the French Revolution; ideas hitherto always reprobated and condemned by the Church.

Another accusation is that the Pope has sanctioned and fostered a profound change in the traditional understanding of the Mass. This is not the place to make any comment on these charges: in any case, not being a professional philosopher or theologian I would prefer not to do so. What I can say, however, is that, having studied carefully both the first and second Liber Accusationis, I find it hard to understand how anyone could fail to see that the Abbé has presented a powerful prima-facie case that requires to be answered.

Very similar charges are made in the solemn mise engarde addressed to the Sovereign Pontiff by Archbishop Marcel Lefebvre and Bishop Antonio de Castro Mayer on the occasion of the extraordinary synod of bishops held in Rome in 1986. Lefebvre represents many thousands of traditionalist Catholics all over the world; de Nantes several thousand in France and Canada principally. There are a number of other smaller, traditionalist groups, some of whom are confirmed sede-vacantists; i.e. they believe that the present Pope is so far gone from orthodox belief that he must be considered as no longer pope. Both the Abbé and the Archbishop strongly dissent from this position. The Abbé has certain reservations about Monseigner Lefebvre's movement; principally because the Archbishop ordains new traditionalist priests, and may possibly consecrate a new bishop, so that the succession may be preserved after Lefebvre's death. These de Nantes believe to be acts contrary to proper canonical order. In his own community he has a number of young men who have completed their studies for the priesthood, and they could reasonably be presented to Lefebvre for ordination. The Abbé prefers that they should wait until, eventually, the position of his movement, La Contre-Réforme Catholique, is regularised.

The discovery, or alleged discovery from time to time of heterodox teaching in the pronouncements of popes should surprise no one. Papal pronouncements of that degree of solemnity which is believed to enjoy divine protection from error are of the last rarity. Such vaticinations are seldom, if ever, found in allocations and encyclical letters. The only matter for surprise in the present context is the scale and frequency of the allegedly erroneous propositions.

What is of particular interest, though, is the way the Vatican has chosen to handle the matter, about which practically nothing has appeared in the British press, secular or religious.

The Pope himself has taken no public notice of the Abbé's indictment, copies of which have been presented to all the cardinals in curia. The two volumes of indictment have enjoyed an immense circulation all over the world; and most bishops will have seen at least the second one. The Pope has remained silent, and no cardinal, bishop, or other theologian had come forward to offer a rebuttal on the Pope's behalf. Why not? The charges are so serious, and are now so widely known, in spite of the Vatican's blanket of silence, that a reply is absolutely necessary if the Pope's reputation is not to suffer more than it has done already.

But although no attempt has been made to rebut the Abbé's charges, various steps have been taken against M. de Nantes personally; but these have fallen short of excommunication. Again one asks why? Presumably because he could not, today, be excommunicated without due process of law, and the Vatican may well be afraid of the impression the Abbé might make on the general public were he to conduct his own defence at a public trial in an ecclesiastical court. Not only has he a very sharp mind and great learning, he is also a powerful and eloquent speaker.

So the Abbé remains unexcommunicate; but in 1969 the Holy Office declared him "disqualified": a sanction hitherto unknown to canon law, and one which its recipient

described as "sanction exorbitante du droit, sportive plutot qu 'ecclesiastique."

Between 1978 and 1983 de Nantes addressed a series of letters to the Pope, and when no replies had been received from the Vatican to any of them their text was made public. Then, on 25th March, 1983 the Abbé wrote to inform the Holy Father that on May 3rd himself, two or three members of his community, and a few other friends would present themselves at the Bronze Doors of the Vatican Palace for the purpose of placing in the hands of the Pope, as supreme judge in matters of faith and morals, or of his accredited representative, a copy of the second Liber Accusationis, with the urgent plea that he would study it and, in due time, pass formal judgement on it.

When the time came, the Abbé and his supporters were not admitted to the presence of the Pope, but were received by the Dominican cardinal Jerome Hamer, secretary of the Holy Office (now camouflaged under the name of the Congregation for the Doctrine of the Faith). The cardinal refused to accept the proffered volume, and would not even receive a copy for the library of the Holy Office. (But it is known that a copy is there now.) The Secretary then told the Abbé, quite simply, that before he could be officially received, or given any consideration whatsoever, he must first retract all his errors. Yet some time before Cardinal Hamer's appointment to the secretaryship all the Abbé's writings had been carefully examined by a committee set up by the Holy Office for that purpose, and had been pronounced free of error - except on one very small point, which M. de Nantes had already himself detected and corrected.

In any case, if errors there were, the Abbé could not withdraw them until they had been pointed out to him; which they never have been, to this day. The situation therefore remains unchanged.

The writer in the magazine Je suis Français spoke of the "immense work" accomplished by M. de Nantes in the fields of metaphysics, theology, and science, and said that his writings on these subjects are "moments of reflection and erudition," notwithstanding their occasionally violent language and "excès de plume."

The notion of his excommunication seems to have been set aside; perhaps some less direct way will be found to discredit him in the eyes of those - the greater part of the Catholic faithful - who have not studied the matter from its beginning. In fact, attempts have recently been made, in Paris and elsewhere, with the tacit connivance of Cardinal Lustiger, to represent the Abbé and the Contre-Réforme movement as a sect fallen away from Catholic unity, and now outside the church. Recently the English RC bishops, in their reply to a questionnaire received from Rome, listed the CRC among the religious cults and sects now present in England. Fortunately, the intervention of a senior bishop who knew the real facts was sufficient to get this error rectified.

It is difficult to see how the affair will end. John-Paul II seems no more likely to give way than was John XXII. The Abbé certainly will not give way, short of an "infallible" ruling from the Pope himself. If the next pope is another John-Paul I (Papa Luciani) it is conceivable that he might insist on the Decrees of Vatican II being subjected to a close scrutiny, with a view to their revision or reinterpretation so as to make certain their conformity with traditional doctrine. For it is in the decrees of the néfaste concile, as the Abbé calls it, that the root of the trouble lies. The possible shortcomings of the encyclicals and allocutions of one particular transient pontiff are of less significance.

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SIGN OF THE TIMES

WE hear from the United States that as a result of on-going "dialogue" through the Secretariat for Catholic-Jewish Relations, the Roman Catholic Church has decided to drop the designations A.D. (Anno Domini) and B.C. (Before Christ), in favour of the terms C.E. (Common Era) and B.C.E. (Before the Common Era). No longer is the Son of God to be seen as the apex of human history as the march of secularism in our ecumenical age presses relentlessly on. How far away from Truth can our poor Church get?

AIDS is to the sodomite as malaria is to the anopheles mosquito. Control the carrier and you control the disease!

THE UNBORN DESERVE PROTECTION

AMERICA has been rocked by the news that the case which resulted in the liberalisation of their abortion laws was a total fabrication. The woman who was at the centre of the story, known as Jane Roe, declared in an interview that for eighteen years she has been lying and that she was never raped. Her pregnancy had been the result of a failed love affair, but in order to rid herself of the baby she invented the story of being raped by a gang of three. Yet the American pro-abortion lobby used her "rape" case as a means to have abortion on demand legalised by taking her case to the Supreme Court, which ruled that it was wrong to prevent the woman from having an abortion. Since then, 17 million unborn babies have been aborted in the U.S.A.

Similar arguments were used in this country during the debate on the Abortion Act. "Hard cases" like Jane Roe's were used in 1967 and are still used today to justify the position in this country under which virtual abortion on request is practised. Three million unborn babies have now died in this country through the abortion law: 80 per cent of them for social (not medical) reasons, and the whole justification is based on a series of lies. Next month marks the 20th anniversary of the implementation of the 1967 Abortion Act and it is time that we too, like the Americans, examined the claims on which the law was based.

Pro-abortionists claimed that the Abortion Act would bring to an end back-street abortion, eliminate the abuse of "unwanted" children, and improve the lot of women. According to Sir John Peel, former gynaecologist to the Queen, 5 to 10 per cent of women could become sterile as a result of abortion, which means that about 300,000 in this country may now be incapable of bearing children following an operation of which they had no true knowledge. In addition, we now have ever-increasing evidence of the psychological trauma which women suffer as a result of abortion. Illegal abortions still take place and child abuse statistics have soared.

Now Parliament has returned from its summer recess, let us hope that the Government will have learned from the revelations in America and that time will be found for a full debate of the Abortion Act so that unborn children may once again be given the protection which they deserve under the law.

Maureen O'Sullivan (Secretary, Ilford SPUC) **Yellow Advertiser**, 9/10/87.

PRELUDE TO REVOLUTION

"IF I were you, I should pay very careful attention to the fact that the South African government is trying to reform itself. Reform is often the prelude to revolution. Remember, it was the liberal Tsars in Russia who were shot at in the years before 1917, not the conservative ones. On the evidence of what is happening in Pretoria today, I'd button up my overcoat and put up my collar."

- Lord Hailsham at a Washington lunch party, **Evening Standard**, 27/5/87.

Read SPEARHEAD. Edited by John Tyndall and published in support of the B.N.P. Send 63p. for a sample copy to P.O. Box 446, London SE23 2LS.

OUR "FREE" PRESS

"MS. Wendy Henry has been appointed editor of the **News of the World.** She is married to Mr. Tim Miles, chief reporter of the **Daily Mail.** Ms. Henry, who is 33, has a twin sister, Sara, who is with the **Sunday Telegraph.** 'Although we are not a religious family, Wendy feels very Jewish and is proud of it,' her father, Mr. Bernard Henry, told the **Jewish Chronicle** on Wednesday."

- Jewish Chronicle (10/7/87)

"WHY permit the ex Jewish Czech Robert Maxwell to open a Russian world newspaper to sell the Imperialist Russian view intended to destroy the country of which Mr. Maxwell is now a National? What would have been said if in the thirties the owner of **The Times** had set up a world German newspaper to urge Hitler's viewpoint? After 3 September 1939 what would have happened to such financiers? You tell us. But, of course, Maxwell is a Jew and therefore excused. Why? Just why?"

- Special Office Brief (3/10/87)

LESTER PIGGOTT

WE wish Lester Piggott well during his 'holiday' at H.M. convenience and would say that since in this country it is now legal to murder babies and risk the debauching of children by 'consenting adults', we are sure that he did more good with his money than any government does with what it filches from all of us to pay interest to bankers who live by usury.

SHAH MATA

A PREACHER practised sodomy;
His Prelate, worldly-wise,
Took recourse but not prayerfully
To gravely close his eyes.

The Preacher performed nuptial rites
For Sapphic sisters whom
A state of wedmock then unites
A quasi-bride and groom.

Yet more the alter is defiled,
And Lebos-like, to boot,
Re-dress as 'boy' a female child
Bridesmaid in morning-suit!

The sodomite has soubriquet
Purloined of mirth and joy
Whereby sub-nature passes 'gay'
And angels breathe 'Envoi'.

Queens' bishop - aspect of a game?
The king is dead - checkmate - the same.

B.E. BIGGS

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ANOTHER STALWART GONE

WE regret to announce the death on June 28th of **Mrs. Kathleen Holden** of Ruislip, Middlesex. We mourn her passing.

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